

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 5.

NEW-HAVEN, JULY 3, 1819.

Vol. IV.

MISSIONARY STATIONS.

GEOGRAPHICAL LIST OF PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD.

(Continued from page 52.)

ASIATIC ISLANDS.

AMERICAN BOARD OF MISSIONS.

CEYLON.—1816.

The Missionaries arrived March 22, 1816. After usefully employing themselves six months in Colombo, they settled in the Province of Jaffna, where they occupy two Stations.

TILLIPALLY.

Missionaries :

Poor and Warren.

This place is ten miles north of Jaffnapatam. Messrs. Poor and Warren took up their residence here, in the middle of October, 1816.

BATTICOTTA.

Missionaries :

Richards and Meigs.

This Station is six miles north-west of Jaffnapatam ; and has a large Church and a House, but in a ruinous state.

BAPTIST MISSIONARY SOCIETY.

AMBOYNA.

A Dutch Island, 32 miles long by 10 average breadth, lying off the South West Coast of the Island of Seram.—1814.

Jabez Carey.

CEYLON.—1812.

Two Stations are occupied by the Society in this Island—Colombo and Galle.

COLOMBO.

Missionaries :

Chater and Siers.

GALLE.

Thomas Griffiths.

Mr. Griffiths has arrived but lately.

JAVA.

A large Island between the sixth and ninth degrees of S. latitude ; extending nearly in the direction of East and West ; 690 miles long, by 95 average in breadth.—1813.

The Society has two Stations in this Island ; Batavia and Samarang. There is here a wide field. The people are ignorant and superstitious. Great numbers are Mahomedans, who have, among them, many priests educated at Mecca.

BATAVIA.

A large City, the Capital of the Dutch Settlements in the East ; forming a parallelogram of 4200 feet by 3000 ; taxable houses in 1792, were 5270 ; inhabitants, including a circuit of ten miles, about 116,000 ; a town of 20,000 Chinese close to the walls ; proverbially unhealthy ; arising chiefly from not clearing away the stagnant water.

Missionaries :

Robinson and Diering.

SAMARANG.

A fortified town on the North-East Coast of the Island ; ranking, in importance, next to Batavia.

Missionaries :

Gottlob Bruckner and Joseph Philips.

CHURCH MISSIONARY SOCIETY.

CEYLON.

Colombo—Samuel Lambrick.

Galle—Robert Mayor.

Manar—Benjamin Ward.

Jaffnapatam—Joseph Knight.

LONDON MISSIONARY SOCIETY.

AMBOYNA.—1814.

Joseph Kam.

Mr. Kam preaches in the Church, which will contain about 1000 persons, both in Dutch and Malay. In 1816, he baptized 200 Mahomedans. Since his arrival more than 1200 Heathens and Mahomedans have, through his instrumentality, professed Christianity.

In the Autumn of 1816, Mr. Kam visited several of the Moluccas. His ministry was joyfully received. In some of the Islands, the natives destroyed all their Idols, and a number of houses erected for the worship of the Devil. The people were so eager for instruction, that on his return to Amboyna, he was obliged to send them manuscript sermons and tracts, not having the means of printing.

In the Autumn of 1817, he renewed this visit to the Moluccas. Every where he was received as an angel from heaven, and multitudes heard from his lips the joyful sound of Salvation. The Kings and Chiefs, in general, forwarded his endeavours in the most friendly manner.

Mr. Kam has already discovered, in the Moluccas, from 35,000 to 40,000 Native Christians, who are destitute of Christian Teachers ; he has yet completed his investigation. He baptized in the several Islands, more than 5000 children, and nearly 500 adults.

CEYLON.—1805.

J. D. Palm, W. Reade.

WESLEYAN MISSIONS.

CEYLON.—1814.

Stations and Missionaries.

Colombo—W. M. Harvard & Benj. Clough.

Caltura—W. B. Fox.

Galle—John M'Kenney.

Matura & } John Gallaway;

Belligam } W. A. Lalmon, Assist. Missionary.

Negombo—Robert Newstead.

Jaffna—T. H. Squance.

Point Pedro—Robert Carver.

Trincomale & } George Erskine, and

Batticaloe } Thomas Osborne.

Appointed to this Mission.

Alexander Hume, Joseph Bott,
Joseph Roberts, and
Abraham Stead, Samuel Allen.

AUSTRALASIA.

The exertions of Christians to benefit the inhabitants of the South Seas, have been greatly impeded by the violent and unprincipled conduct of many European Traders towards the Natives.

CHURCH MISSIONARY SOCIETY.

PARRAMATTA.

A Town in New South Wales, about 25 miles W. of Sydney.—1815.

The Seminary formed at this place, which is the residence of the Rev. Samuel Marsden for the instruction of young natives of New Zealand, is likely to subserve very advantageously the plans of the Society with respect to those great Islands.

In January, 1817, there were Eleven New Zealanders, under instruction, all either Chiefs or sons of Chiefs. Their conduct has been highly exemplary.

NEW ZEALAND.

Two large islands in the Great Pacific Ocean, lying East of New South Wales; the Northern Islands being about 600 miles long by an average breadth of 150, and the southern not much inferior in size.—1816.

Schoolmasters.

Thomas Kendall, Wm. Carlisle.

Lay Settlers:

Wm. Hall, John King, Charles Gordon.

On their Voyage.

John Butler, Missionary.

Schoolmasters:

Francis Hall, and Samuel Butler,
James Kemp, Lay Settler.

The Society's Settlement is formed at Ranghee-Hoo, in the Bay of Islands, on the north-east coast of the northernmost of these two Islands.

By the last returns there were seventy Chil-

dren in the Schools at Ranghee-Hoo, more than thirty of whom had learned to write. Mr. Kendall had much enlarged the spelling-book, which had been previously printed at Sydney.

The influence of the Settlers is gradually increasing among the Natives, who begin to be sensible of the value of this establishment, and have visited it from a distance of more than 200 miles.

POLYNESIA.

LONDON MISSIONARY SOCIETY.

OTAHEITE, EIMEO, &c.

Missionaries:

| | | | | |
|---|---|--|---|---|
| Henry Bicknell, William P. Crook, William Henry, Henry Nott. | } | SAILED. in the ship Duff, Capt. Wilson, 1796. | | |
| John Davies, James Haward, Samuel Tessier, Charles Wilson. | | } | In the Royal Admiral, Capt. W. Wilson, 1800. | |
| William Ellis, L. E. Threlkeld. | | | } | In the Atlas, Capt. Meriton, Jan. 1816. |
| Charles Barff, J. M. Orsmond. | | | | } |
| Robert Bourne, David Darling, George Platt, John Williams. | } | | | |
| John Gyles, Cultivator. | | } | | |

Remarkable success has attended this Mission. The particulars of the abolition of Idolatry were given in our 2d and 3d Volume. This has extended to Nine Islands, viz. Otaheite, Eimeo, and Tapamanu; and the 4 Society Islands, viz. Huahine, Raiatea, Tahe, and Bora-bora; with Marna. The neighbouring Islands are beginning to enquire.

There are 67 places of worship at Otaheite, and 20 at Eimeo; and there are now 5000 people reading, in their own tongue, the wonderful works of God. The profession of Christianity is not partial; but there is a general acknowledgment of Jehovah as the True God, and of Jesus Christ as the only Saviour. Very frequently Public Worship commences before the usual time, the place being full and the people waiting.

A printing Press is established, and was first set to work by Pomare. Seven thousand copies of different School Books have been printed. Some thousands are waiting for the publication of Saint Luke's Gospel; of which 3000 copies were to be printed. Mr. Davies had nearly finished St. Matthew.

The interesting account made public of the state of the inhabitants of Pitcairn's Island, has engaged the attention of the Society. The

Directors sent a present, by a vessel bound to the South Seas, of Bibles, Prayer-books, Spelling-books, &c. with a letter to John Adams, expressing the good will of the Society toward them; and their hope that they shall be enabled to send them a Missionary, to instruct them in the knowledge of the Gospel.

SOUTH AMERICA.

LONDON MISSIONARY SOCIETY.

DUTCH GUIANA.

The Society has Four Stations in this Province; one in the Colony of Berbice, and three in that of Demarara.

BERBICE.

A Colony on the River of the same name, between the Surinam and Demarara rivers.—1814.

John Wray.

DEMARARA.

A Colony on the river of the same name, which falls into the Essequibo, near its mouth, north of the Berbice River.

In this Colony, several thousand Negro Slaves (as permitted in rotation, by their Masters) attend on Mr. Smith, at Le Resouvenir; Mr. Davis, at Georgetown; and Mr. Elliot, on the West Coast.

LE RESOUVENIR.—1818.

John Smith.

GEORGE TOWN.—1809.

John Davis.

Thousands of Slaves are still crying here—*Come over, and help us!*

WRST COAST.

Richard Elliot.

Mr. Elliot has had much success. More than 1000 Negroes have been baptized since he preached here; most of whom were strongly recommended for good behaviour. Many of them have walked worthy of their profession, one two, three, or four years.

UNITED BRETHREN.

DUTCH GUIANA.

Missionaries:

Blitt, Buechner, Buettner, Buck, Genth, Graff, Hafa, Langballe, Lutzke, Richter, and Schwartz.

The brethren had, at the last returns, Four Stations in the Province.

WESLEYAN MISSIONS.

DUTCH GUIANA.

DEMARARA.

George Bellamy,
Matthew M. Thackray.

The Congregations are large, attentive, and increasing every week. Many of the Negroes cannot obtain permission from their Owners to attend. Perjudices are high, and a vexatious opposition still continues. The Slaves are forced into the fields on the Lord's Day, to prevent them from coming to worship.

(To be concluded.)

MISSIONARY INTELLIGENCE.

We have just received our London publications for April and May. Great preparations were making for the *Evangelical Month* of May, the anniversary of most of the Great Religious Institutions in London. Notices were given of the meeting of some important Society on every day, from 2d to 18th of May inclusive. In anticipation of this interesting season, Christians can adopt the language of the Jews in ancient times—"I was glad when they said unto me, let us go into the House of the Lord; our feet shall stand within thy walls O Jerusalem, whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord."

We make the following selections.

DISASTER OF JUGGERNAUTH.

On the 5th of July last, the drawing forth of Juggernaut's car took place. On these occasions he is drawn by ropes to the temple of his brother *Rahabullubh*, about two miles distant. He is then let down by ropes and carried into the temple. Here he stays eight days, to enjoy the society of his brother, during which time the influx of worshippers is immense. On the ninth day, he is supposed to remount his car and return to his own temple.

But a sad mischance befel this '*Lord of the world*,' as his mane means: when the car had been drawn but a small distance, the ground having become very soft by rain, the wheels of the ponderous machine stuck so fast that it could not proceed. On the second day the people applied their shoulders to the ropes, but in vain; Juggernaut stuck fast in the mud. It was then suggested that nothing but the presence of his brother would induce Juggernaut to move. Messengers were immediately despatched, and the priests of Radhabullubh, having brought him a certain distance on their shoulders, stopped, saying that he refused to go any further; he never had gone further on

any occasion; nor would he deviate from his usual course. This, however, was a mere trick to get money; and after much dispute they consented, for fifty rupees, to let him proceed.—When arrived, enthusiasm redoubling the efforts of the multitude, the car began to move. This propitious event was universally ascribed to the satisfaction of Juggernaut on beholding his brother. After all, however, he proceeded but a few yards further, and again remained stationary.

In two or three days the priests of Radhabullubh's temple began to feel the effects of Juggernaut's absence, and the offerings fell off deplorably.—The misfortune was attributed to various causes, and various schemes were suggested to mitigate his wrath. The proposal of one Brahmin was truly diabolical; he pretended that Juggernaut had appeared to him in a dream, and told him that his car would not move, unless a number of human victims were immolated by being thrown under the wheels.

The Missionaries at Serampore having heard of this, and dreading lest it should be put in execution, immediately printed and dispersed a tract, in which they explained the true cause of the car's stopping, and appealed to their reason, begging them to consider what they could gain by worshipping so helpless a log of wood, and pointing them at the same time, to the true 'Lord of the world,' as waiting to be gracious to all, in every nation, who turn to him through his Son. What effect this produced cannot be ascertained; but nothing more was heard of the proposed immolation. On the last day of the festival, the weather being favourable, the deluded people drew the car forwards to the temple of Radhabullubh, though it was not customary to do it on the last day, and seating Juggernaut in it, carried him back to his own residence.

May we not hope that the time is not far distant, when, by the increasing light of Divine truth, these poor idolaters may discover their folly, and

demolish their idols as the people of Otaheite have done.

MALACCA.

Extract of a Letter from Mr. Medhurst, at Malacca, to a friend in London. August 6, 1818.

'At this press was thrown off the first sheet that ever Malacca produced of the *Malayan Scriptures*; how rejoiced was I to witness it! it was followed with many prayers. Formerly all Malay books were transcribed—an endless labour, the source of numerous mistakes, and raising their price so high, that the people in general lived and died in ignorance. I consider this as a memorable era; and hope it augurs the future improvement of the Malayan, Chinese, and European inhabitants of the Peninsula.'

MEDITERRANEAN.

Extracts from the Journal of the Rev. W. Jowett, during his visit to Smyrna, &c.

LECTURES OF THE PROFESSORS AT HARVALI.

May 23, 1818.—I attended the Lecture of Gregorius, this morning, on Ecclesiastical History. I heard it with real pleasure; and could not help feeling strongly impressed with the utility and interest of such kind of Lectures. He was concluding the First Century. When he came to the Book of Revelation, he mentioned particularly the Cavern at Patmos, in which tradition says that St. John saw the Apocalyptic Vision. He had seen this Cavern, and was disposed to make as much of this circumstance as it would bear;" still qualifying it with, "They say;" as if conscious that there was one present who might think that too much is made of what "They say." After this, he made a transition to Church Services, more particularly to their midnight recitations of Psalms, which he commended as an ancient practice of the Church, grounded partly on the words of the Psalmist, Ya

that by night stand in the courts of the Lord's House keep not silence—partly on the example of Paul and Silas, who sang praises at midnight. These are Services in the performance of which, I understand Gregorious himself is strict.

After this I attended a Lecture of Theophilus, on Mathematics. He had thirty hearers. About fifteen seemed attentive and intelligent, one of whom was an old man.

THE SIGN OF THE CROSS.

The following extract may be recommended to Protestant Travellers, as exemplifying the wisdom of the serpent, united with the harmlessness of the dove.

June 3, 1818.—This morning I went to enjoy the luxury of a Turkish Bath. The man who washed me was a Greek. He was very curious to know if I were a Christian, and whether the Franks were Christians. He said he did not believe that they were. He asked me to make the sign of the Cross. As I did not much mind him, he showed me how; looking, at the same time, very cautiously at one or two Turks that were in the room. "Now!" he said; but still I did not, as he wished, make the Sign of the Cross. He repeated—"The Franks are not Christians, are they?" I said, "Being a Christian does not consist in making the Sign of the Cross, so—, or so—, or so;" making it, at the same time, in the three different ways, as the Greeks, the Latins, and the Protestants do: "but in confessing that Jesus is Christ the Son of God, in seeking forgiveness of sins through his blood, and living a holy life through the grace of his Spirit. This, I said, is to be a Christian, and I trust there are some such among the Franks at Smyrna. Who told you there were not?" After this, several others of the servants in the Bath came, with an air of curiosity, and asked if I were a Christian.

REFLECTIONS ON THE RUINS OF ATHENS.

We add Mr. Jowett's reflections, on tracing the vestiges of ancient splendour in the city and neighbourhood of Athens.

We wandered along the course of

the Ilissus, the bed of the river being dry during the summer months. An intelligent guide surprises you at every step, by relating what once took place on spots which now seem quite insignificant.

Here, at length, we come to the Stadium; so admirably adapted by nature for the purposes of athletic games. It is a very small oblong plain, surrounded on the two sides and at one end by small hills of very gentle slope; so that many thousand spectators might sit, with convenience and ease, to behold the contest. But where are the panting rivals?—where the eager throng of spectators! How mute is every thing! Here are none to applaud—none to burn and strain with emulation! Only a few men of another country, stumbling along the stony soil of the plain, or toiling up the side of the hill, faint with the morning sun of June. (1 Corinthians, ix. 24—27.)

We then parted, and I pursued my walk alone; often pausing to gaze upon the surrounding scenery, and connect with it ideas of ancient times. "Is it possible," I often thought within myself, "that Cambridge, which now feeds upon the harvest that ripened in this spot, should ever become desolate, semi barbarized, and forgetful of her great men!" In thinking of such changes of this mortal life, I was more than ever impressed with the utter insufficiency of Science, Learning, and Liberty, to preserve the independence of a State. It is Religion, and that too the Christian Religion, which alone contains in it the seeds of social order, happiness, and stability. For this we look mainly to our Clergy—from our Clergy, to their source, the Universities. But if our ambitious youth, who delight thus—"inter sylvas Academi querere verum"—should limit their inquiries to Newton or Aristotle—should they, like Pilate, barely utter the question, "*What is Truth?*" without waiting or listening long to hear the answer from the lips of Him who spake as never man, not even Socrates, spake—should they thus

grow up into nothing better than respectable, learned, gentlemanly Clergymen—then England might, in a few generations, become what Attica is now; and, having received a richer talent, would more justly deserve her doom. These thoughts rushed with overwhelming and painful force upon my mind, as I passed along, over the very ashes of the illustrious dead. It needs but to name them, to feel a vision raised of all that is most excellent in political skill, martial and naval glory, oratory, philosophy, discourse, poetry, sculpture, painting, architecture!—*Now they know not any thing, neither have they any more a reward!*

How little this looks like Sunday! The Greek Liturgy was performed in the morning—traffic is now going on. I meet the common people driving horses into the city, laden with barley; and groupes of Turks on horseback flourish by, with carnation flowers in their turbans.

I preached [on board the Wasp, Brig of War] from 1 Cor. i. 26, 27. I will extract a passage from the Sermon, as it is the sequel of my feelings in the morning.

“After all our reasonings, however, whether we can account for it or not, such is the plain historical fact—*Not many wise men after the flesh, not many mighty, not many noble, were called.* They were, indeed, invited; but they did not come to the marriage supper of the King’s Son. Let us for a moment survey the scenery which now surrounds us; and be reminded, that, in this very spot, Athens once boasted her Orators, her Statesmen, her Philosophers; and gave precept and example to all that then could be called the civilized world. Yet, in this very spot, when St. Paul preached to them *Jesus and the Resurrection*, they said, *What will this babbler say?* and others exclaimed, *He seemed to be a setter forth of strange Gods.* Let us reflect what scorn was thus thrown on the cause of Christ Jesus, that *only name given under heaven whereby we must be saved*—our only hope of pardon—our grand motive and help to a life of holiness—our sure friend in the hour of

death and in the day of judgment: even Jesus, in whom the Father is *always well pleased*—had, in the sight of the most enlightened Athenians, *no form or comeliness that they should desire Him.* All their philosophy ended in this, that they did not receive Him, *in whom are hid all the treasures of wisdom and knowledge!* What shall we say to these things? We must acknowledge the insufficiency, or rather the depravity and perversity of human reason. We must bend ourselves low before the Altar of Revelation; and learn, from our Bibles, what we are by nature—what we may be by grace. We must see the necessity of praying that God would vouchsafe us the teaching of his Holy Spirit, *that we may know—even that we may know the things which are freely given unto us of God.*”

It is needless for me to describe with minuteness what other travellers have described before; or to attempt to express the rapture and amazement which fill the mind at the sight of these confused piles of ruins. The havoc of time and war has been most prodigal. Massy fragments of marble of the finest form seem to have been tossed about, as if the sport of the children of the giants. Whoever has set foot on Acropolis, or has observed how antiquities are scattered about in every lane and nook of Athens, will understand the vivid picture drawn by Jeremiah in the Lamentations—*The stones of the Sanctuary are poured out in the top of every street.* Still there are vast remains of majesty and beauty.

Here are nine English visiting Athens, besides ourselves. Three of them are artists, sitting beneath umbrellas, taking plans and drawings.—They have already been one year from England; and they will be another year out, exploring Greece and Italy. Do not such men shame Missionaries; or rather some who remain at home, but should be Missionaries?

Here we close our Extracts for the present; leaving this concluding question to the serious consideration of those whom it should more especially concern. We require no other answer, than an increase in the number of

those devoted men who are willing and able to drive the Christian Plough in classic soil. How long shall we have to complain, that while the harvest is so great and so inviting, the Labourers in this sacred field are so few!

MALTA.

Extract of a Letter from Mr. Wilson, Malta. Jan. 27, 1819.

'You will perhaps have heard that we sailed from Gravesend, in the *Starling*, Dec. 1, 1818. After a wearisome voyage of 46 days, the Lord has brought us in safety and health to the place of our temporary destination.—Calms and strong winds, with heavy seas, were the predominant features of our course; but we had a tremendous hurricane on the day and night before our arrival in Malta. Long without wind, we were wishing for a favourable breeze to waft us to our port; and at length, in the afternoon of January 16, a storm arose, not unlike that which St. Paul and the Roman mariners endured, when they were wrecked on the very island to which we were sailing. The gale increased till about seven next morning, when a tremendous wave suddenly rolled over our vessel, sweeping away at once, part of the bulwarks on the side where it entered, part of the opposite side, part of the galley, the companion (*i. e.* the entrance to the cabin,) and one of our men; at the same time breaking the wheel from the rudder, and throwing down the man at the helm, and the captain; the latter had happily lashed himself to the halyards, else in all probability he had shared the fate of poor Nero. At the moment of the shock, I was sitting near Mrs. W. but the crash of the vessel, the cries of the watch on deck, and above all, the influx of the water into our cabin, awfully roused us from our reflections. To know the thoughts of a dying man, you must be in our situation. I and my dear wife committed each other's spirits to God, and felt strong consolation in Christ. One passage of Scripture afforded us peculiar comfort: 'When thou passest through the waters, I will be with thee.' At length,

daylight appeared; soon after which we reached the island of Gozo, and shortly after the wished for island of Malta, into the harbour of which we put, without further damage, about ten on Sabbath morning; for which, with the greatest sincerity, I desire to return thanks to the God of winds and seas. My life has now been doubly given, and by the grace of God, I trust it will be doubly devoted to his service.'

Letters have also been received from Mr. Lowndes, who, referring to the arrival of Mr. and Mrs. W. says, 'The event afforded me much pleasure, and matter for gratitude to God, who preserved them in the time of imminent danger. I return thanks to the Directors for the books, &c.; but more especially for sending another labourer into this important and extensive field. With the exception of the English congregation here, the prospect is not inviting. Darkness here, as well as in Heathen lands, covers the people; but the work is the Lord's. I expect it will be about six weeks before I leave Malta for Zante.'

Mr. Lowndes lately visited Gozo, where he distributed Bibles, Testaments, and Tracts, in English and Italian. Several of the Italian books were left at the convents which he visited, and at one of which (the capuchin) he slept. Mr. Lowndes leaves Mrs. L. and the children, for the present, at Ma'ta, while he proceeds to the Greek Islands.

WESLEYAN MISSIONS.

We make the following extracts from the Report of the Wesleyan Missions. "The whole presents," it is observed, "new indications of the coming of the Kingdom of our Lord; additional instances of the enterprise and successes of Christian zeal; and still widening scenes of labour, and new calls of duty, to the Missionaries abroad, and to the friends of Missions at home."

CEYLON.

Introduction.

The last report stated the efforts of the Missionaries, in the erection of Places of Worship, the establishment of Schools, the translating and print-

in of the Scriptures, and in preaching to the Natives. In these labours they are persevering with unabated zeal; and, notwithstanding the very low state of religion among those of the Cingalese who profess the Christian Name; and the superstition, ignorance, prejudice, and atheism of the Pagan part of the population, not without cheering hopes of great ultimate success.

Four new Stations appear on the Minutes of their last Conference, held at Colombo, to each of which a Missionary is appointed; and as their number is now increased to thirteen, including two Converted Priests of Budhu, who act as Catechists, it is hoped that the accounts from the Mission there will continue to present new and glorious evidences that the Gospel is *the power of God unto salvation* wherever it is preached.

Reception of Two Buddhist Priests.

On New-Year's Day of last year, two Buddhist Priests openly renounced Idolatry in the Mission Chapel, and cast off their yellow robes.

Don Andries de Silva and Don Adrian de Silva were both born of parents who were nominally Christians, and who had them baptized in their infancy. However, when they grew up to youth, they were placed under the care of two Buddhist priests, by whom they were educated, and initiated into all the rites and ceremonies of their idolatrous system. This faithless practice of their parents, which is too common among our Nominal Christians, entirely estranged them from the religion into which they had been baptized; and hence they grew up as confirmed Heathen as any in the dark jungles of the interior.

At a proper age, they were regularly appointed to exercise the functions of the Buddhist Priesthood, and were attached to a celebrated temple. Here they continued to lead their deluded disciples for several years; and perhaps would have remained in that situation all their days, had not the late attention which has been excited to Christianity attracted their notice, and

led them seriously to reflect on the faith from whence they had revolted.

After some time they earnestly requested baptism. On this point it is said—

In making this request to us, they were not aware that they involved us in a difficulty; as, from their having been baptized in their infancy, it would have been contrary to the usages of our branch of the Christian Church to baptize them a second time. Notwithstanding which, having seriously deliberated on the subject, we concluded that some outward ceremony ought to be observed, in such a case, to mark their change, especially in the sight of the world; and as we had never heard of any provision on that head among the moderns, we thought it would be useful to borrow an idea from the expressive ablutions of the Sacred Scriptures; and accordingly appointed them religiously to wash their hands, in the presence of the congregation, to signify their total separation from the filth of Heathenism, and their return to the pure and sacred religion of the Lord Jesus Christ.

Accordingly, on New Year's Day, a Cingalese Congregation assembled in the Mission House, when one of us expounded and preached from the story of Philip and the Eunuch; the two Priests, in the mean while, sitting in their robes before the pulpit: after which, the other of us proposed the following questions to them, which they answered in a very modest and satisfactory manner:—

1. Do you here publicly profess the falsehood of the Buddhist Religion, in denying one Supreme Creator and God, and attributing all things to chance?

2. Do you hereby declare your conviction that the Buddhist Religion is insufficient for Salvation?

3. So far as you are acquainted with the truths and doctrines of the Christian Religion, do you profess your firm belief of it as a true religion, and as a religion from God?

4. In particular, do you believe that after death there will be a resurrection of the body, a general judgment,

eternal rewards and punishments? A difficulty was here suggested to them, relative to the resurrection of the same identical body, which they solved with the utmost readiness and address.]

6. Do you, then, before God and his congregation, confess yourselves to be sinners, and the Lord Jesus Christ to be your only Saviour?

7. Do you fully rely on the merits of his atonement for Salvation?

8. And, finally, do you hereby engage to receive his Laws, as contained in the Holy Scriptures, as the constant rule of your Life?

After their answers to these questions they were conducted into a room to change their dress, which they appeared to do with much cheerful satisfaction: and returned, each dressed in white cloth, and with his yellow silk turban in his hand; which was laid on the table, as a trophy won from Hea-thenism. They then washed their hands, in the Name of the Lord, and were publicly received within the pale of the Christian Church, and sealed their renunciation of idolatry by solemn prayer to the Sacred Trinity.

TRANSLATIONS OF THE SCRIPTURES.

In this good work an exemplary picture of Christian fellowship and co-operation is exhibited which ought to shame us in this Christian country.

The Wesleyan Methodists are the diligent and industrious Conductors of our Press: one of the most learned Superintendents of our Cingalese Translation is a Baptist: and the respectable Americans have, with true Missionary zeal, at once abandoned the stations of European Residence, and fixed themselves among the Natives, whom they are labouring to instruct and convert.

A more striking example of the spirit of cordiality in which all is carried on there, cannot be given, than a simple account of the present mode of translating the Scriptures into Cingalese.

The Native Translators are the same learned and intelligent men who have always been employed; and it is

not a little remarkable, that three of the most profoundly skilled in the literature of their country, were, but a few years ago, Priests of Budhu. The superintending Englishmen are, a Preacher of the Gospel in the Portuguese and Cingalese Languages, following the Liturgy of the Church of England, and holding his appointment from Government; a Baptist Missionary; and a Wesleyan Methodist.— Their meetings are held four times a week, at the Wesleyan Mission House, where they have the benefit of a theological library; and they are close to the Press which is employed in printing their work. It is to their union and zeal, that we owe the late completion of the Cingalese New Testament, and must look for a translation of the remainder of the Bible.

Were we to be deprived of their united talents, I know not how this important work could be continued.

TWO BUDHIST PRIESTS IN ENGLAND.

In the Report the following account is given of two Cingalese, of the highest order of Buddhist Priesthood, who are now in England.

They were taken (it is stated) on board the vessel of Sir Alexander Johnston, when on the point of sailing, at their own most pressing request; and cheerfully submitted to the difficulties and privations of the voyage, that they might be placed under the care of the same religious body by whom the Wesleyan Missionaries had been sent out, to be instructed in Christianity and European Knowledge.

The Rev. Dr. Clarke having kindly offered to superintend their religious and literary instruction, under the direction of the Committee, they are now under his care; and the zeal and affection with which he has applied himself to promote their best interests will, we hope, be fully rewarded by the Divine blessing upon his labours, and their true conversion to the faith of Christ. Their learning and character among their countrymen will, in that case, be powerful auxiliaries to their future exertions to communicate the light of the Gospel to their be-

nighted country; and very reasonable hopes may be entertained, that the cause of Christianity may, by their means, be greatly promoted in Ceylon.

The names of these Priests are, Munhi Rathana and Dherma Rama: the first 27 years of age; and the second, 25.

Dr. Clarke has reported very favourably to the Committee of their disposition and improvement.

He says of them—

Munhi Rathana and Dherma Rama entered the Temple when they were about five years of age; and, before they could arrive at their high order in the Priesthood, were obliged to learn several languages, not only the Cingalese in its purity, but also the Pali, Patois, Portuguese, Tamul, and Sanscrit; and to commit to memory many thousands of verses, containing their Theology, Physic, Metaphysics, Traditions, History, Mantras or Incantations, and their most curiously involved doctrine of the Metempsychosis or Transmigration of Souls.—From these Verses they have derived all their principles of Morality, Theology, Medicine, Philosophy, and Political Economy.

Dherma Rama is a young man of very high integrity; of an ardent and strong mind; wishing to sift every thing to the bottom; and never to take a STAND any where, till he is fully satisfied that the ground will bear him up. What he gets he keeps.

Munhi Ratha has a fine mind; truly spiritual, meek, and affectionate; seeks God, I believe, with his whole heart; and enjoys many consolations from His Spirit.

All who are acquainted with them, esteem Dherma and love Munhi.

WISDOM AND DUTY OF COMMUNICATING CHRISTIANITY TO SLAVES.

The following Sentiments and Reasonings on this subject, are quoted from "Letters on the West Indies," by James Walker, Esquire: They deserve to be universally known.

We talk of the danger of giving our negroes religion, but we talk ignorantly. The fact is, they already have it

in the most dangerous form. They have superstitions, by no means favorable to our peace; and we cannot eradicate them, but by means of truth. They have the religion of the injured savage, which is revenge; and we cannot soften it, but by christianity. It has been well said, that man is a religious animal; and there is no mind so untutored, that the thoughts of retributive justice are foreign to it. It is vain to contend with nature: a perfect vacuum is not to be found in morals, more than in physics; and, if we will not give to the minds of our Slaves the light of the Gospel, they will remain full of their Obeah and every other darkness: if we will not teach them the true principles of order and submission, they will continue under the dominion of that ferocious repugnance which human nature always feels to restraint of every kind.

If gentlemen would, as wise men study the subject which they speak of they would perceive how much they have mistaken it. If they would carefully examine the New Testament they would find that it would be in no wise compromising the tranquility of the Colonies, or risking any subversion of the state of bondage, to permit the Negroes to learn from the Scriptures aye, and to be taught to read them too. They would discover, that the effects of Christian Instruction, such as we have seen them, are not in the least surprising; but, on the contrary, are quite what were to be expected.

The far greater number probably of the Christians of the early ages were Slaves. Do we find that they were ever exhorted by the Apostles to free themselves? Far from it. The utmost length to which any observation on the subject goes, is, that there is no harm in accepting freedom, if a Master chooses to confer it. *Let every man abide in the same calling wherein he was called. Art thou called, being a servant, (a Slave)? care not for it, but if thou mayest be made free, use it rather: 1 Cor. vii. 20, 21.* This saying no more than every body says

in the West Indies, and every where else, at this day; while numberless are the repeated passages where servants under the yoke are commanded to count their own masters worthy of all honour, (1 Tim. vi. 1, &c.)—*to be obedient unto their own masters, and to please them well in all things; not answering again, nor purloining, but showing all good fidelity: Tit. ii. 9, &c.* These commands are all enforced, too, by the peculiar persuasions and arguments of the Gospel; the strongest, certainly, that were ever presented to the mind of man.

The fact is, that Christianity never interferes, in any manner, with the civil affairs of life. It gives no opinion upon them: as it finds them, so it leaves them, in all cases. Its occupation is nobler: its aims are higher. Its endeavour is, to turn away the eyes of all men, rich and poor, bond and free, from circumstances which it uniformly treats as of little comparative importance; and to direct the views of one and all of them to an eternal inheritance.

For this purpose, the duties of all stations are taught in its doctrines; and none more clearly and expressly, than the contentment and cheerful submission, the service, the obedience, and perfect fidelity of Christian Slaves. According to its rules, prayer for the Master enters into all their acts of devotion; and surely nothing can be conceived more productive of union of heart to his service, than sincere supplications that the blessings of Heaven may descend on him. Indeed, Christianity teaches them gratitude to God, for a lot in which His providence separates them from Heathen connection, and opens up to them the vast future blessings which the Gospel unfolds.

Thus it is, that religion, when free from those frauds and crimes with which the corruption of man has sometimes unhappily obscured it, but which its real nature is far from creating as it is from the tendency of the sun to produce midnight darkness—thus it is, that the True Religion,

which came down from Heaven under the name of Christianity, is fitted for all states and conditions of mankind; and proves itself, in all circumstances, climates, and regions, the best gift which a gracious Creator ever bestowed on his rational creature. Without attempting the least change on his outward circumstances, wheresoever and howsoever it finds man, it makes him a better and a happier being than he was before. Nor can any thing else do this so thoroughly and universally. Philosophy has been tried by the learned—force has been tried by the powerful—the *still small voice* remains; and it is the one thing, which will reclaim, and humanize, and bless mankind. Whenever, without art or secular scheme, it is simply made known by honest men, however unlearned or despised, its character and effects universally are *peace and good will to men*.

Every part of the Old World has, at one time or another, experienced this. Many portions of the West Indies have done so; and the rest of our Colonies may enjoy the same happiness, if they do not persist in preferring danger and misery. All other melioration of the state of Negroes sinks to nothing, in comparison of this: it enhances and comprises every other improvement: it sweetens the state of bondage itself: it produces contentment with every thing provided under it: it incites to willing labour and faithful conduct: it supersedes painful discipline: it tends to elevate the character, and to destroy the ignorance and superstition, and totally to eradicate the vices, of our Slaves.

Indeed, Christianity is peculiarly fitted for the Black Population of the West Indies. In our own country, many circumstances combine to hide, from all but acute observers, the excellent effects which it produces among those of our people who truly receive it. But, when it enters the uncultivated and untutored bosom, it so enlightens and tames it, that the

effect is striking, both to the man himself and to all around him: from a savage, he becomes a tractable being; if in bondage, an attached servant. A body of such Negroes, in short, according to what the Danish Government have said of their Sectarian Slaves for nearly a century, is a better defence to the Master, and the Colony, than a line of fortifications could possibly be.

THE BIBLE CAUSE.

Extract of a letter from Josiah Roberts, Esq. in London, to Robert Ralston, Esq. in Philadelphia, dated April 27, 1819

"The recent accounts from Russia are very gratifying: the income of the Russia Bible Society the last year has exceeded 380,000 roubles, or £19,000 sterling; and 50,000 copies of the Scriptures, in seven different languages, are now in the press at St. Petersburg. The Emperor Alexander takes great delight in having his subjects taught to read, and in having no other lessons than scriptural ones.

"New Bible Societies continue to be formed in France, auxiliary to that at Paris. Toulouse and Nismes, as well as Bordeaux, have now their Bible Societies, and in the parts where there has been no unhappy collision between the Protestants and Catholics, and where the population is of the latter class almost entirely, the Scriptures are generally well received by the Catholics.

"Dr. Pinkerton is continuing his route from the South of France to Nice, Genoa, and Leghorn, in his way for Asia Minor, &c. and finds great encouragement in his work as he proceeds from place to place."

From the Religious Remembrancer.

Extracts from the minutes of the General Assembly of the Presbyterian Church in the United States, convened in Philadelphia, from May 20th to June 2d, 1819.

COLONIZATION SOCIETY.

The objects and plans of the Ame-

rican Society for colonizing the free people of colour of the United States having been stated to the General Assembly, and the same having been considered and discussed, the Assembly resolved, that in their opinion the plan of the society is benevolent in its design, and if properly supported and judiciously and vigorously prosecuted calculated to be extensively useful to this country and to Africa.

The situation of the people of colour in this country, has frequently attracted the attention of the Assembly. In the distinctive and indelible marks of their colour, and the prejudices of the people, an insuperable obstacle has been placed to the execution of any plan for elevating their character, and placing them on a footing with their brethren of the same common family. In restoring them to the land of their fathers, the Assembly hope the way may be opened, not only for the accomplishment of that object, but for introducing civilization and the gospel to the benighted nations of Africa. From the information and statements received, the Assembly believe, that the proposed colony in Africa, may be made a powerful auxiliary in the efforts which are making to abolish the iniquitous traffic in slaves carried on in Africa, and happily calculated to lay the foundation of a gradual emancipation of slaves in our own country, in a legal and constitutional manner, and without violating the rights or injuring the feelings of our southern brethren. With these views the Assembly feel it a duty to recommend the American Society for colonizing the free people of colour of the United States, to the patronage and attention of the churches under their care, and to the benevolent individuals throughout the Union.

STATE OF SOCIETY.

The General Assembly, viewing with deep interest the present state of our country, and more especially the commercial embarrassments which press upon every part of the United

the free States, and the spirit of corrupt and mischievous speculation, which is probably to be regarded both as a cause and an effect of these embarrassments; feel it to be their duty to take this notice of this unhappy state of things, and to express their opinion of their proper remedy.

The Assembly, then, are persuaded that the evils so general in their prevalence, and so severe in their pressure, primarily on the commercial and manufacturing portions of the community, but in a considerable degree on all, owe their origin, in a great measure, to that spirit of capidity, of adventurous and unjustifiable speculation, of extravagance and luxury, which so unhappily prevail in our country; and also, in no small degree, to the want of that kind of education which is calculated to prepare youth for solid usefulness in the church, and in civil society. The Assembly therefore are firmly persuaded, that the effectual remedy for these evils under God, is to be found in a recurrence to those principles and duties of our holy religion, which are not less conducive to the temporal welfare of men, than to their eternal happiness; and they have no hope that general prosperity can be restored to our country, until there is a return to those habits of industry, temperance, moderation, economy and general virtue, which our common Christianity inculcates.

Under these impressions, the General Assembly would earnestly exhort the churches and people under their care, to take into due consideration the opinion above expressed; to cultivate in themselves, and to endeavor to promote in others, those simple, frugal and regular pursuits, which cannot fail to exert a most benign influence on the best interests of society; and to train up their children in the principles and habits which will prepare them at once to be useful members of the church, and useful citizens. They would especially entreat those individuals and families belonging to their communion, whom God has been pleased to favor with temporal wealth,

to consider the importance of their setting an edifying example; so that their whole influence may be employed to discourage fashionable vices and amusements, and to promote the simplicity and purity of Christian practice. And the Assembly would also earnestly exhort all ministers in their communion to make these sentiments a subject of frequent and serious address to the people of their respective pastoral charges; and to endeavor, by all the means in their power, to impress on the minds of their hearers the all important truth, that the religion of Jesus Christ, in its vital power and practical influence, is the best friend of civil society, as well as essential to the eternal well being of man.

BOARD OF EDUCATION.

The General Assembly of the Presbyterian Church in the United States, at their sessions in Philadelphia, which closed on the following overture:

WHEREAS the general assembly forms the bond of Union of the Presbyterian Church in the United States, and affords the acknowledged means of combining the intelligence and concentrating the efforts of that denomination; whereas the present state of our country most loudly calls for increasing energy and zeal in training young men for the ministry of the Gospel, and it has become necessary to originate new and more efficient measures for carrying on this great and important work; to systematize and unite the efforts that are now making within our bounds; and whereas it is desirable that a fund be established, under the direction of the General Assembly, which, among other objects, might afford assistance to those Presbyteries and parts of the Church that may afford the same.

Therefore, Resolved,

1st, That the General Assembly establish a general Board of Education.

2dly, That it be recommended that Boards of Education be formed within our bounds, auxiliary to the bounds of the General Assembly, as extensively as possible.

3dly, That it be recommended to the several Presbyteries to form themselves into Education Societies, auxiliary to the Board, and to adopt the most vigorous efforts to accomplish this important object.

4thly, That as a fundamental principle, no young man shall be patronized and assisted by the funds of the Board, who shall not in the judgment of the Board, or of some auxiliary Society, give hopeful evidence of piety and promising talents.

5thly, That it is the object of this Board of Education and its Auxiliaries, to assist the

young men under their patronage and direction, to obtain all parts of an education necessary to their introduction into the pulpit, including both their classical and theological course.

6thly, That the Boards auxiliary to the Board of the Assembly, shall be permitted to make such arrangements and selections of places for the young men under their care to prosecute their education, whether classical or theological, as they may prefer.

7thly, That the auxiliaries shall annually report their proceedings to the Board, and that the Board report to the Assembly.

8thly, That the Auxiliaries shall send to the Board all the surplus funds in their hands, which shall not be necessary for the young men under their own immediate care.

9thly, That the Board, according to its best discretion, assign to the several Auxiliary Societies their just proportion of the whole disposable funds of the Board.

10thly, That Drs. Hill, Richards, and Blatchford, with the Rev. Messrs. Martin and Herron, be appointed a committee to digest and draw up a Constitution, embracing these fundamental objects, and to present it to this Assembly for their adoption.

[Extract from the Minutes.]

In conformity with their appointment, the Committee on the 2d of June, reported a draft of a Constitution, agreeably to the principles above stated, which, being amended, was adopted by the assembly; and in the afternoon, it being the order of the day, an election was held for persons to constitute the BOARD OF EDUCATION. After the ballots had been taken and the votes counted, the Moderator declared the following persons to have been duly elected: viz.

Of the city of Philadelphia and its vicinity.

MINISTERS.

Rev. Messrs. Ashbel Green, D. D. L. L. D. Samuel Miller, D. D. S. H. P. Archibald Alexander, D. D. S. T. P. Jacob Jones Janeway, D. D. George C. Potts, John Ewing Latta, William Neil, D. D. Ezra Stiles Ely, D. D. Isaac V. Brown.

ELDERS.—Robert Ralston, Esq. Alexander Henry, Esq. Mr. John M'Mullin, Mr. John W. Scott, Mr. Samuel Morrow.

Of the several Synods.

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| Rev. Henry Axtell, | } | Geneva. |
| Col. John Linklaen, | | |
| Rev. Samuel Blatchford, D. D. | } | Albany. |
| John Woodworth, Esq. | | |
| Rev. John Broakhead Romeyn, D. D. | } | N. York. |
| Mr. Zachariah Lewis, | | |
| Rev. Samuel Martin, | } | Philadelphia. |
| William Kirkpatrick, Esq. | | |
| Rev. John H. Rice, | } | Virginia. |
| William Maxwell, Esq. | | |
| Rev. Francis Herron, | } | Pittsburgh. |
| Mr. A. Brown, | | |
| Rev. Robert G. Wilson, D. D. | } | Ohio. |
| Mr. E. Putnam, | | |
| Rev. Charles Coffin, B. D. | } | Tennessee. |
| Mr. John Montgomery, | | |

| | | |
|-----------------------------|---|-----------------------------|
| Rev. James Blythe, D. D. | } | Kentucky. |
| Mr. William Trigg, | | |
| Rev. Joseph Caldwell, D. D. | } | North Carolina. |
| Mr. Henry Potter | | |
| Rev. Andrew Flinn, D. D. | } | South Carolina and Georgia. |
| Mr. William Lesslie, | | |

LETTER FROM CHARLES B. HICKS,

An Indian Chief, to the Rev. Mr. James and Mrs. Laurie, Washington City, dated Cherokee Nation, Yorkville April 20, 1819.

Dear Friend and Brother and Sister in Christ

With pleasure I set down to fulfill a promise I had made when with you and family on the evening of my departure from Washington City, and might perhaps have expected my promised epistle sooner, or have thought it was forgotten—No, my friend, the flame of love still glows warm on the heart of your red brother, when he thinks on the solemn commemoration of the dying love of the Saviour with your congregation, when in the land of strangers, and the pleasure too of bowing the knee by your side when offering up prayers to the slaughtered lamb for his choicest blessing on your congregation; when these recur to the mind, it cheers and revives the spirits which cannot be easily forgotten, although separated by far extensive country from each other, yet the love shed abroad to touch the hearts of red men as well as whites, which will cement the hearts together, let the distance be what it may, as foretaste of that love perfected above, where we may hope to meet, if not permitted to meet here again below. Although the refreshing hours spent while there, it may be readily imagined that the morning I left the City, were mixed with painful reflections on the recent conduct of one of the party which composed the delegates, which no words can extenuate in excuse in malicious worldly minded men, and caused a gloom on my mind in the recollection of it, as I journeyed homeward, and adoring the unerring wisdom of Divine Providence in preserving the life of our Ross—and was truly thankful to our heavenly father

the safe passage in the stage to where our horses had been put out—and arrived here on the last day of March, and found my family all enjoying reasonable health, and have great reason to rejoice to find that one of my red sisters had joined the church too at Brainerd, and one at Spring Place, the United Brethren's church; although reviving as these were to find, that some had been awakened to seek a Saviour for the salvation of their eternal souls; although the conduct of the sub-agent was calculated to distress the minds of a large portion of the people here, by screening one of our own people from punishment, by his committing a flagrant violation of our treaty on leasing lands to considerable quantity, contrary to the stipulations of Jackson's treaty, so called, and threatened the treaty with hostility with the nation, should they persist in detaining the aggressor—no doubt the threats, and coming from such authority, were well calculated to create an uneasiness in the minds of the people, in their fears of their future destiny from the event of the negotiation by the delegates with government, and with anxiety looked for their return to hear of their ultimate fate, either in remaining on their native soil, or move to the west—and our return has caused calmness in the fears of many—excepting few.

Since my return I have visited the brethren at Spring Place, who I found enjoying a reasonable health, and stayed there with them three days—and they have now only five or six children at their school; and perhaps will not take more until some assistance is sent them by the directors of the Society at Salem. After spending the Sabbath there, went to Brainerd the Friday following, to visit the brethren and sisters who were blessed with peaceful health, busily employed in their laborious duties, which necessarily requires considerable industry to keep every thing a going in their regular order, to maintain such a large family—as there are about fifty-nine

scholars, besides the missionary families and some other persons employed about the place.

My friend, the good Mr. Buttrick, at Brainerd, in getting the Cherokee language, and has committed words to a considerable amount; and he thinks it is nearly as copious in the language as is the Greek language—and the master, Mr. Chamberlain, has made out a few verses of hymns in the Cherokee dialect, with the assistance of the scholars at Brainerd, and sings them to the English tunes—and will require considerable improvements to be made in these little beginnings—in the meanwhile I know your prayers are offered for me and mine, as mine are now offered for you and yours, and remain in Christian love, yours in Christ.

CH. B. HICKS.

P. S. I had the happiness on my return, to receive the first letter of my son Leonard, at Cornwall School—he says he got by memory eighty-seven questions of the catechism of the assembly of divines, and is studying the English grammar and English figures. His letter is dated in December last.

Yours, &c. C. B. H.

SABBATH SCHOOL ANECDOTE.

Account of the visit of a gentleman to a poor afflicted woman.

As he approached the room, he overheard a child engaged in prayer: "O God, pity me a poor child, and pity my dying mother. Lord, I bless thee I was ever sent to a Sunday School. There it was I read my Bible, and there it was I learned 'when my father and mother forsake me the Lord will take me up.' This comforts me now, my poor mother is going to leave me. May it comfort me and her. May I go to heaven: bless me, a poor child, and my dear mother." The visitor informed the poor woman he had been listening to the prayer of the child. "O Sir," said she, "he is a dear child—I thank God he ever went to a Sunday School; I have heard by

him of Jesus Christ the Saviour. I do put my trust in him; I hope he will save; I hope he has saved me. My dear child has been the means of saving my soul."

SABBATH SCHOOL ANECDOTE.

From the London Sunday School Repository.

About 15 children in the Sabbath School at Morpheth, a few Sabbaths ago, voluntarily joined themselves together, and vowed to God in the presence of each other, (whilst the tears which streamed down their cheeks evidenced their sincerity,) that they would give up all sinful practices and pleasures, and serve their Maker in the days of their youth. We shall simply relate one instance which has fallen under one notice, in which this vow has been acted upon:—One of the Teachers, who had very recently been brought to the knowledge of the truth as it is in Jesus, had a very handsome pack of cards, which she used to play with, when any of her select friends came to visit her, but as she had *now* no time to spare to throw away upon them, (and if she had, her conscience would not allow her to use them) she determined to destroy them. However, as she had a little sister about twelve or fourteen years of age, who used to be *very* fond of cards, but had lately begun to attend the select class, she thought she would first try her with them; accordingly, as soon as her sister came in, she said to her, "Maria, my dear, as you have been a very good girl, and minded your employment, I will give you a very pretty present. At which she seemed very glad; she then held out the cards, at which the little girl stepped back in consternation, as if afraid, saying, "I wont have these things!!—a pretty present!!—I wont have them!!—not I—Cards!!—good people call them the Devil's books—I wont have them!" Accordingly the cards were committed to the flames with joint consent.

For the Religious Intelligencer.

LINES

Supposed to have been written on the loss of a very dear Friend.

Oft have I pressed thee to my heart,
And fondly hoped we ne'er should part,
Nor meet the shafts of death.
How vain the wish!—From yonder skies
An angel with the mandate flies,
That bids thee, *yield thy breath.*

Farewell, dear friend, I hear the knell,
That tells me 'tis the *last* farewell
I'll bid thy *mortal* clay.
But borne to heaven by faith divine,
Thy happy *spirit* there will shine
In everlasting day.

Soon shall I reach that blissful seat.
To part no more, we there shall meet,
And feel a purer flame;
With joy unmixed our strains unite,
And through the boundless realms of light
A Saviour's praise proclaim.

ORDINATION.

June 16th, the Rev. BENJAMIN FENN was ordained by the Presbytery of Portage, and installed Pastor of the church and Society of Nelson, Portage County, Ohio. The several parts of the ordination were performed as follows:—The Rev. Randolph Stone of Moraga offered the introductory prayer; the Rev. Caleb Pitkin, of Charleston, delivered the sermon from 2 Cor. iv. 7; the Rev. Simeon Woodruff of Tallmadge, offered the ordination prayer; Messrs. Pitkin, Seward, and Woodruff imposed hands; the Rev. John Seward of Aurora, delivered the charge to the Pastor—the Rev. Joseph Treat, of Sharon, gave the right-hand of fellowship; the Rev. William Hanford, of Hudson, delivered the charge to the people, and Mr. Pitkin led in the concluding prayer. The entire unanimity of the Church and Society, a numerous, solemn assembly, together with the performances of a large choir of singers, rendered the scene highly interesting, and inspired the pleasing hope that the great Head of the Church bestows rich blessings in store for the people in this place.

Our valued Correspondent in Windham, who communicated the foregoing, adds in a postscript,

Churches are rapidly increasing in this part of the country: I have recently assisted in the organization of four. Less than two years since there was no regular church of Christ in Huron county; now there are eight Presbyterian churches, besides Baptist and Methodist churches. Ministers are also increasing, (though many more are needed,) and the good cause is advancing: but I have not time to mention particulars.